

^
PREFACE

have been added to it, and a large mass of original matter has been expunged from it so as to bring it within the compass of the eight thousand and eight hundred Slokas, as laid down in the introductory chapter. Thus we see that the Pretakhanda or Vishnu-dharmottara was added to it by way of an appendix, and the reason of these successive accretions to the text can be easily understood if we consider that, the Garuda Puranam, like the Agni, etc., although originally a compendium of the available Brahminical knowledge, and rituals, pursued and followed by the Vaishnava section of the community, came to gather in many tributaries from the other branches of Brahmanic thought and religion, as the distinction between the sect of Vishnu and other sects of S'iva and Sakti etc., came to be less marked and pronounced, and the points of difference or antagonism between them were more rounded off. Thus we see many Tantrik rites and Mantras such as, the *TripurA VtdyJi*) *Nityaklinna Vidy*d were introduced into the Garuda Puranatn, one of the Scriptural Puranas of Vaishnavism; and the *Preta-khanda** which we find invariably appended to the Puranam in many of the manuscripts, does but reflect the necessity of subsequently adding to it a treatise on funeral rites, or on punishment and reward after death according to one's deserts, only to enhance the utility of the work as a book of reference in every day life, as the members of the sect began to be more bigoted and averse to reading reli-

gious works, or Puranas dedicated to the
tutelary gods of
ether setts. It requires nothing more than an
average"intellect
10 detect that the part under reference
(Preta-Khanda) is
manifestly an interpolation, inasmuch as the
subject has been
already dealt with in chapters on *S't-*
addha-vidki, *Papa**
Chink Lakshanam* and *Prayaschitta*, etc., and
the insertion
of a more detailed and elaborate dissertation
on the subject
under the style of *Preta-Khanda* is an
unnecessary repetition
«d re-opening of a finished discourse (*Samfyt'a*
*Punar&tt***
«) which i* bad both In reason and rhetoric,
We hav«